

another accommodation—this time at Nurnberg (Religious Peace of Nurnberg, July 1532), by which religious peace was to be observed till the convention of a General Council, or, in case of this proving impossible, another Diet, and the emperor undertook to suspend the processes on the ground of religion before the Imperial Chamber.

This Nurnberg treaty was, as events subsequently showed, a substantial victory for the Protestants, a decisive defeat for the emperor and the Catholic majority. The General Council, which Pope Clement feared more than Protestantism itself, and which was to meet within a year, proved a mere pious wish, and for nearly fifteen years the Protestants were left free, not only to enjoy this enforced religious liberty but to win adherents for their creed. The landgrave forcibly restored the Protestant Duke Ulrich of Wuerttemberg to his duchy, which Ferdinand had obtained and miserably misgoverned, and compelled the Imperial Chamber to desist from all proceedings against the members of the league, more particularly in regard to secularisations (Peace of Cadan, June 1534). Despite the limitation of the Nurnberg Peace, all who signed the Augsburg Confession were welcome to join its ranks. Electoral Brandenburg and ducal Saxony went over to Luther shortly after the accession of the shrewd and self-aggrandising Elector Joachim II. and Duke Henry respectively. The whole of Anhalt and of Pomerania—both hitherto, like Saxony and Brandenburg, divided in allegiance to Catholic and Protestant princes — became Protestant. Mecklenburg-Schwerin was another recruit; Duke William of Cleves still another. Even Hermann von Wied, archbishop-elect of Cologne, ultimately turned Lutheran, and Charles was alarmed lest his fellow-electors of Trier and Mainz should follow his example, and ally themselves with the Schmalkald League and with Bavaria in the interest of their own aggrandisement and German national freedom against the Habsburg. Another elector, he of the Palatinate, was but a doubtful Catholic. The whole of Scandinavia and the greater part of North and South Germany stood for Luther and the Wittenberg Concord of 1536 had minimised the difference between Lutheran and Zwinglian. Even in Austria and Bavaria the movement made some progress, in spite of